Magazine of Majlis Ansarullah UK

# ANSARUDDIN

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وَسِّعْ مَكَانَكَ، يَأْتُوْنَ مِنْ كُلِّ فَجٍّ عَمِيْقٍ

"Enlarge your abode;
people will come to you from very distant lands."

[Translation of a revelation vouchsafed to Hazrat Mirza Ghulam Ahmad (as), Tadhkara, p. 382, 4th edition]

# Hadrat Kahlifatul Masih V ایدہ اللہ تعالیٰ بنصرہ العزیز Inaugurates "Sarai Nasir"











Sarai Nasir

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

# ANSARUDDIN

Majlis Ansarullah UK

## PLEDGE

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ

وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One (and) has no partner, and I bear witness that Muhammad ﷺ is His servant and messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Islam Ahmadiyyat, and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha'allah.


Sadr Majlis Ansarullah UK
**Dr Ch. Ijaz Ur Rehman**

Editor: **Zia Ul Rehman**

Qaid Isha'at: **Muzaffar Ahmad Bhatti**

Assistant Editor
**Dr Asim Mumtaz Malik**

Proof Readers
**Dr Mahmood Ahmad**
**Dr Asim Mumtaz Malik**

Design & Layout
**Aamir Ahmad Malik**

Web Design
**Asif Javed**

Published by
**Qiadat Isha'at Majlis Ansarullah UK**
**33 Gressenhall Road,**
**London,**
**SW18 5QH,**
**United Kingdom**


If you have any feedback, suggestions or contributions to future magazines, please contact us via the following:


**Tel** : 020 8874 6630
**Fax** : 020 8870 9379
**Email** : ansaruddin@ansarullahuk.org
**Web** : ansaruddin.org.uk

@Ansaruddin_UK


## CONTENTS

Page

# Holy Quran

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ①

لَوۡ اَنۡزَلۡنَا ہٰذَا الۡقُرۡاٰنَ عَلٰی جَبَلٍ لَّرَاَیۡتَہٗ خَاشِعًا
مُّتَصَدِّعًا مِّنۡ خَشۡیَۃِ اللّٰہِ ؕ وَ تِلۡکَ الۡاَمۡثَالُ
نَضۡرِبُہَا لِلنَّاسِ لَعَلَّہُمۡ یَتَفَکَّرُوۡنَ ○

In the name of Allah, the Gracious, the Merciful.

If We had sent down this Qur'an on a mountain, thou wouldst certainly have seen it humbled and rent asunder for fear of Allah. And these are similitudes that We set forth for mankind that they may reflect.

[Surah Al-Hashr, 59: 22]

# Split word translation of the selected verses

| | | | | |
|---|---|---|---|---|
| الرَّحِيۡمِ | الرَّحۡمٰنِ | اللّٰهِ | اسۡمِ | بِ |
| Merciful | Gracious | Allah | name | with |

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ ①

In the name of Allah, the Gracious, the Merciful.

| | |
|---|---|
| اَنۡزَلۡنَا | لَوۡ |
| We sent down | if |

لَوۡاَنۡزَلۡنَا

If We had sent down

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| مُّتَصَدِّعًا | خَاشِعًا | هٗ | رَاَيۡتَ | لَّ | جَبَلٍ | عَلٰى | الۡقُرۡاٰنَ | هٰذَا |
| rent assunder | humbled | it | you see | certainly | a mountain | on | Quran | this |

هٰذَا الۡقُرۡاٰنَ عَلٰى جَبَلٍ لَّرَاَيۡتَهٗ خَاشِعًا مُّتَصَدِّعًا

this Quran on a mountain, you would certainly have seen it humbled and rent assunder

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| النَّاسِ | لِ | هَا | نَضۡرِبُ | الۡاَمۡثَالُ | تِلۡكَ | وَ | اللّٰهِ | خَشۡيَةِ | مِّنۡ |
| mankind | for | it | We set forth | similitudes | these | and | Allah | fear | from |

مِّنۡ خَشۡيَةِ اللّٰهِ ؕ وَتِلۡكَ الۡاَمۡثَالُ نَضۡرِبُهَا لِلنَّاسِ

for fear of Allah. And these are similitudes that We set forth for mankind

| | | | | |
|---|---|---|---|---|
| | | يَتَفَكَّرُوۡنَ | هُمۡ | لَعَلَّ |
| | | they reflect | they | that |

لَعَلَّهُمۡ يَتَفَكَّرُوۡنَ ۝

that they may reflect.

Complete split word translation is available at: www.ansar.org.uk/holy-quran



# Hadith

اللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلٰٓى اِبْرَاهِيْمَ وَعَلٰٓى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ
اللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰٓى
اِبْرَاهِيْمَ وَعَلٰٓى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

قَالَ قَالَ لِي النَّبِيُّ صلى الله عليه وسلم " اقْرَأْ عَلَىَّ " ‏.‏ قُلْتُ آقْرَأُ عَلَيْكَ وَعَلَيْكَ أُنْزِلَ قَالَ " فَإِنِّي أُحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي " ‏.‏ فَقَرَأْتُ عَلَيْهِ سُورَةَ النِّسَاءِ حَتَّى بَلَغْتُ ‏.‏ فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلاَءِ شَهِيدًا ‏.‏ قَالَ " أَمْسِكْ " ‏.‏ فَإِذَا عَيْنَاهُ تَذْرِفَانِ ‏.‏

Hazrat Abdullah رضي الله عنه said:
The Messenger of Allah ﷺ said to me: "Recite for me."
I said: "O Messenger of Allah! Shall I recite for you while it is to you whom it was revealed?"
He ﷺ said: "I love to hear it from other than me."

So I recited Surat An-Nisa until I reached: "And how will it fare with them when We shall bring a witness from every people, and shall bring thee as a witness against these!" (4:42)

He said: "So I saw the eyes of the Prophet ﷺ overflowing with tears."

[Sahih Al-Bukhari, Book of Tafseer, 4582]





# Writings of the Promised Messiah & Mahdi عليه‌السلام

## Elevated Position of the Holy Quran

The ways of true and perfect salvation have been opened by the Quran and all else is its reflection. Therefore, study the Quran with deep contemplation and hold it very dear. Love it more than anything else. God has said to me:

اَلْخَیْرُ كُلُّهٗ فِی الْقُرْاٰنِ

Meaning, all good is contained in the Quran. This is the truth. Pity those who favour anything besides it. The fountainhead of all your prosperity and salvation lies in the Quran. There is no religious need of yours which is not fulfilled by it. On the Day of Judgement, the Quran will confirm or deny your faith. There is no other book beneath heaven besides the Quran, which can directly guide you. God has been most beneficent towards you in that He has bestowed upon you a book like the Quran. I tell you truly that if the book which has been recited to you was recited to the Christians, they would not have perished. If this favour and guidance which has been bestowed upon you had been granted to the Jews in place of the Torah, some of their sects would not have denied the Day of Judgement. Therefore, appreciate this favour that has been bestowed upon you. It is a most precious favour; it is a great wealth …

The Quran can purify a person within a week as long as it is followed in letter and spirit. The Quran can make you like the Prophets, so long as you do not flee from it yourself. Which other scripture, besides the Quran, gives hope to its readers from the very outset and teaches the prayer:

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ۔ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ

That is, Guide us on the path of those blessings, which the people of the past were guided on: the Prophets, the Messengers, the Truthful [Siddeeqeen], the Martyrs [Shuhadaa] and the Righteous [Saaliheen]. So take courage and do not reject the invitation of the Quran, for it desires to bestow upon you such blessings as were given to those before.

[Noah's Ark, p. 42-44]

# The Holy Quran: Defender of human rights

## Summary of the concluding address at Jalsa Salana UK 2019 Hazrat Mirza Masroor Ahmad (aba), Khalifatul-Masih V,



Following Tashahud, Ta'awuz and the recitation of Surah al-Fatihah, Hazrat Khalifatul Masih V (aba) said that the powers today that are trying to oppose religion are in full force. It is said that the teachings of religion are outdated and not for this era. They emphasise that religious teachings should change for the new era.

They say that firstly, religions talk of outdated aspects, thus we should change ourselves, considering the new enlightenment. They express that religions need to change some of their teachings in order to stay updated with the new era.

Huzoor (aba) said that these so-called "enlightened" teachings that they propose religion should accept spread immoral concepts among children.

Some religious people accept this notion and voice the need to change religion. Within the Christian world, this discussion does take place and some scholars agree to change parts of the Bible. Huzoor (aba) said that this is so due to lack of true understanding. If one has full belief that Allah speaks today, then such thoughts will not arise.

We firmly believe that the Holy Quran is the book of Allah, and He has promised to safeguard it. Other religions do not have their original teachings, and so they can change their books if they desire. However the Holy Quran's teachings were never changed and will remain until the Last Day.

By sending His prophet, Allah has safeguarded the teachings of the Holy Quran. The Holy Quran covers all topics; it covers academia, science, the rights of Allah and the rights of people. Therefore, we should never ever be in any complex about the Holy Quran as it is enough for us. There is no need for a new "enlightenment" within the Holy Quran.

These people who accept the need to change the Quran have simply not pondered over the Holy Quran. If they have, then they have only

read the commentary of people who could not reach the depths of the Holy Quran.
We need to challenge such people. The Holy Quran has mentioned everything; it has established our rights.

People who oppose religion say that it teaches to worship and pray – as a result, this gives way to laziness. They are pointing towards Islam when they raise this objection. Huzoor expressed that Allah has said that He has created men and Jinn for His worship and at the same time He has said that there would be no need to care for us if we did not pray and seek forgiveness. Therefore, from this we deduce that Allah does not need our prayers. Worship is for our own benefit, not Allah's.

Those who object against Islam say that Islam does not safeguard human rights. Huzoor said that today he shall mention those rights that the Holy Quran has established, they are for every age and are the key to real peace.

These people, in the name of rights, have created disorder in the world. They accuse Islam for halting rights. The Holy Quran is a complete book and it has mentioned the rights of Allah and the rights of man.

Hazrat Amirul Momineen said, "Today, I will talk about the rights of man".

Hazrat Amirul Momineen mentioned a verse of the Holy Quran that says to worship Allah and not to worship others. At the same time, the Quran commands to take care of humanity; including relatives, neighbours, travellers, the poor and servants etc.

The Holy Prophet ﷺ said, "He who does not thank people, does not thank Allah". In this age, the Promised Messiah عليه السلام said that the Shariah has two main areas – the rights of Allah and the rights of man. The rights of Allah include His worship and not to ever worship anything else. The rights of man, the Promised Messiah عليه السلام said, is to truly take care of people, causing them no pain whatsoever.

Hazrat Amirul Momineen, quoting the Promised Messiah عليه السلام, said that people should spend day and night to correct their morals. People should think good of others, rather than thinking ill of them. By doing so, one will develop love, unity and strength amongst their brothers and sisters. Huzoor said that lots of people have no care for their fellow beings; if someone is left hungry, they care not for them; if someone has financial issues, they never care to spend their own wealth for them.

Huzoor ايده الله تعالى بنصره العزيز mentioned a recent survey that showed how charity is given mostly by religious people and Muslims are those who give the most charity. Worldly people do not spend out of their own wealth to serve the poor.

When one works for Allah and helps their weak, less fortunate brothers and sisters, their faith increases. The Promised Messiah عليه السلام said that if man does not help others, he slowly

turns into an animal, not caring for others.

The Promised Messiah ﷵ said, "Be kind to all of humanity, no matter who they are". He said to "never constrict the circle of your kindness."

Huzoor ﷺ then mentioned specific rights that Allah has set up. Referring to a verse, Huzoor said that in the Holy Quran, Allah greatly emphasises kind treatment towards parents, especially when they reach old age.

Expounding on this further, Allah mentions how a mother passes through great pain to give birth to her child. Allah then talks of the kind treatment and friendliness one should have with their parents, even if they act harshly.

Huzoor said that Allah says to uphold the rights of parents always. In a Hadith, it is mentioned that a man came to the Prophet ﷺ and asked who he should be the most kind to. The Holy Prophet ﷺ thrice said his mother and in the end, said his father.

The Holy Prophet ﷺ said the most beloved act in the sight of Allah is worshiping Allah, then acting kind towards parents, then jihad in the way of Allah.

Once a man came to the Holy Prophet ﷺ and sought permission to go on Jihad [by the sword]. The Holy Prophet ﷺ told him that his Jihad was to stay back and serve his parents.

Hazrat Amirul Momineen said that those who supposedly promote rights today are taking the rights of parents away. If parents admonish their children or try and correct their children, such organisations raise their voices. Huzoor said that people are fed up and are now raising their voices, saying that such notions are nonsense and parents should be able to raise their own children.

The Promised Messiah said that first man should take care of his mother. The Promised Messiah said that the Holy Prophet ﷺ would praise Hazrat Awais Qarni who could not visit the Holy Prophet ﷺ due to his service to his mother. The Holy Prophet ﷺ only sent his specific salutations of peace to two people, Hazrat Awais Qarni and the Imam Mahdi.

In the name of so-called freedom, governments are taking away the rights of parents. Allah has also granted great rights of children. Allah says not to kill your children from fear of poverty. Killing children means not to educate them, not to fulfil their needs etc. In another instance, the Holy Quran commands not to kill children due to poverty as it is God Who grants them provision and killing them is a great sin. The Holy Prophet ﷺ said to respect children and give them a good upbringing. The Prophet ﷺ also said that the best gift a father can give his children is to grant them a good upbringing.

Regarding a good upbringing of children, the Promised Messiah said that people really desire children, but do not provide a good upbringing; they do not pray for them or exert

any effort for their upbringing. Huzoor ایدہ اللہ تعالیٰ بنصرہ العزیز said that he prayed for his children everyday. People do not stop their children when they act immorally. Children should be made a healthy part of society.

Islam set the rights of children whose parents have divorced and these rights are better than any law present today. Allah says that a (divorced) mother should fulfil two years of weaning if the father desires. At the same time, the father has the responsibility of providing provisions for the child and the mother. Huzoor explained this verse further and said that the rights of women and the child are strongly upheld in this verse. By establishing such rights, divorces will not be a means of great enmity and disorder as rights of the child, the mother and the father are upheld.

The Holy Quran lays great stress upon protecting the rights of orphans. Drawing on the Quran, Hazrat Amirul Momineen discussed the various responsibilities of society in upholding the rights of orphans, protecting their wealth and giving them a good upbringing. This is the great teaching of Islam. Then there is generosity and kindness towards children. The Holy Prophet ﷺ upheld the rights of even the children of enemies. The Prophet ﷺ admonished an army who had killed children.

Today, governments are separating mothers and children in nations of the world. With this, they still believe that it is Islam that is taking away rights.

The Holy Prophet ﷺ said that he who is not merciful towards children is not one of us.

The Holy Prophet ﷺ laid great emphasis on the care of daughters. He said not to hate daughters, as they are the ones who love more than anyone else.

On one occasion, when a man hit his child, the Promised Messiah علیہ السلام was very upset with this and expressed his dislike for this act. Huzoor said that if people prayed for their children with the same passion as when they scolded them, they would realise the blessing in this and the change it brings.

The Promised Messiah علیہ السلام also said that children should be taught lessons. If they are not, then they will grow with bad habits. Huzoor said that these are balanced teachings.

Allah has taught us a prayer for our wives and children in the Holy Quran, which results in a better atmosphere.

Rights have been established for divorced women. The Holy Quran commands men not to act unjust when divorcing women, rather they should act with great kindness and forgiveness.

Hazrat Khalifatul Masih V ایدہ اللہ تعالیٰ بنصرہ العزیز expressed that even some Ahmadis did not follow these commands set in the Holy Quran. When they are presented in court cases within the Jamaat, they act wrongfully.

The Holy Prophet ﷺ said that the best wealth of the world is a pious wife. Then he said that the best among you is he who is best toward his wife and that he was the best towards his wife. Hazrat Aisha رضي الله عنها related that the Holy Prophet ﷺ would assist in chores of the household and when it was time for prayers, he would leave for worship.

The Holy Prophet ﷺ said that a believing man should not dislike a believing woman. If he dislikes one aspect, he will like another.

Huzoor ايده الله تعالى بنصره العزيز mentioned a revelation of the Promised Messiah عليه السلام that instructs men to act softly and with kindness towards their wives. Huzoor  said to avoid divorce as it is greatly disliked by Allah. Huzoor  said that divorce should not take place over trivial matters. Those who talk of rights in these countries, themselves do not take care of their women and often have extra marital affairs. The divorce rates here are very high.

Then regarding brothers and sisters, the Holy Quran teaches a prayer in which one prays for forgiveness for his brother. To uphold the rights of siblings, Allah commands to stay away from prejudice, backbiting and spying.

In a Hadith it is mentioned that the Holy Prophet ﷺ said, "One is not a true believer until he loves for his brother what he loves for himself."

The Holy Prophet ﷺ said not to have prejudice or hate between one another. It is not lawful for a believer to cease speaking to another believer for more than three days.

The Holy Quran lays great importance in upholding the rights of relatives and maintaining good relations with them. The Holy Prophet ﷺ said that he who wants more wealth, or more age should be kind towards his relatives.

The Holy prophet ﷺ said that those who do not take care of their relatives will not enter heaven.

The Holy Prophet ﷺ said that Gabriel relayed the importance of taking caring of neighbours to such an extent that the Prophet ﷺ began to think that maybe Gabriel would include neighbours within one's will.

Huzoor ايده الله تعالى بنصره العزيز said that the Promised Messiah عليه السلام expressed that those who did not take care of the rights of their neighbours were not from his community.

The Holy Quran pays a great deal of attention in upholding the rights of widows as well. The Holy Prophet ﷺ said that the one who upholds their rights would be like the one participating in Jihad.

Huzoor ايده الله تعالى بنصره العزيز drew on Quranic verses to show how it upheld the rights of elderly people. Allah says to show kindness to elderly parents and not to scold them or tell them off.

The Holy Prophet ﷺ even took care of rights of the elderly during prayers. An elderly person complained to the Holy Prophet ﷺ regarding long prayers of an Imam. As a result, the Holy Prophet ﷺ firmly told his companions to keep prayers short as elderly people are present.

The Holy Prophet ﷺ, at the conquest of Mecca, announced to the Quraish that their ignorance has now finished with the coming of Islam. He then read out a verse of the Quran that signifies unity among people and not differentiating between races. The Holy Prophet ﷺ forgave the whole Quraish tribe after they said that they expected the Holy Prophet ﷺ to act with kindness towards them at his conquest.

The Promised Messiah عليه السلام states that the Holy Quran highlights the need of acting fairly and with justice, even against enemies. It is hard to act justly towards those who kill your women and children, but the Holy Quran has demanded upholding the rights of enemies as well. Huzoor said that most people talk with kindness in front of enemies, but they do not uphold their rights. The Holy Quran does not merely mention love but talks of the level of love one should show.

The Holy Quran established the rights of servants with great detail. The Holy Prophet ﷺ taught to take great care of servants, to clothe them and feed with the same standard of one's own clothes and food.

In his address, Huzoor ایدہ اللہ تعالیٰ بنصرہ العزیز said that the Holy Quran teaches religious harmony as well. The Quran says not to mock or deride those things that the non-believers worship as in return, they would curse Allah. Regarding non-Muslims, the Holy Quran states not to fight those who do not oppose you, rather one should act with justice with such people.

The Promised Messiah عليه السلام said not to give any kind of pain to others. Huzoor said that a religion is not a religion in which kindness towards all is not taught. Our God has not differentiated between any nation, all people are given the same powers, the world is for every nation, the stars and the sun are for everyone, nature is for all, food and medicine is for all of humanity. This teaches us to become openhearted to all of humanity.

Huzoor ایدہ اللہ تعالیٰ بنصرہ العزیز said that he could only mention a small number of rights the Holy Quran has upheld and this had taken a lot of time. Huzoor ایدہ اللہ تعالیٰ بنصرہ العزیز expressed that the so-called freedom movements of today are not creating a harmonious and moral society; they are destroying society.

Huzoor ایدہ اللہ تعالیٰ بنصرہ العزیز prayed that Allah grants such people sense and that they are saved from the wrath of Allah. At the same time, may we uphold rights in the true sense.



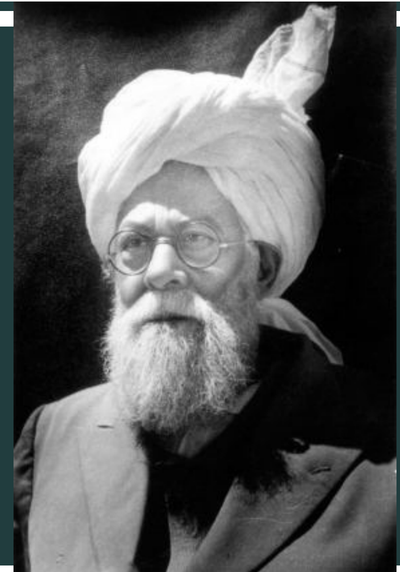
View complete recording of this sermon via Jalsa UK online channel https://www.youtube.com/watch?v=kxvL8R6jfpg



# How to study the Holy Quran

Hazrat Mirza Bashir-ud-Deen Mahmood Ahmad, Khalifatul Masih II رضی اللہ عنہ (The Promised Reformer)

[The Review of Religions, Jan-Feb 1920, pp. 4-6]



Regarding this study [of the Holy Quran], it should be remembered that every man should fix for himself a certain amount of the text, which he should read daily. He should not indulge in desultory reading but should observe a regular system and measure.

Desultory and irregular reading is not fruitful of result. What is therefore required with reference to the study of the Holy Quran is that a certain amount of it should be fixed for daily study and the same [should be] fully read every day. Whatever the amount may be, half a part or one or more, whatever portion may be fixed, should be regularly read every day and by all means be daily completed.

The Holy Prophet, ﷺ, said that the devotion which is most pleasing in the sight of God is one which is regularly performed by the devotee and in which he allows no intermission. Intermission implies absence of zeal, and spiritual purification of the heart is impossible without zeal and sincere love. I have myself observed that when owing to any urgent preoccupation I have failed to attend to the daily allotment of Quran study, I have invariably felt a depression in the heart and a perceptible effect upon other devotions.

Thus the first rule with regard to the reading of the Quran is that it should be regularly performed every day.

The second rule is that the reading should be intelligent and never so hurried as to preclude a proper understanding of the sense. Slow reading should be practised so that a comprehension of the sense may accompany the reading of the text, and at the same time due reverence may be paid to the sacred nature of the book.

The third rule is that, whenever possible, one should proceed to the study after performing the prescribed ablution, although in my opinion it is no act of sin to proceed without such ceremony. It is true that according to some theologians it is not permissible to read the Quran without first performing the prescribed ablution.

But personally, I hold no such extreme view.

Nevertheless, I consider it proper as tending to deepen the effect and increase the merit of the exercise that one should proceed to the study after proper ablution. Some friend enquired what was to be done if one did not understand the Holy Quran. Such men should read the Quran with translation.

If, however, he cannot read the whole of the book with translation, the best thing for him to do is that he should learn the translation of a certain portion of the Holy text, and this he should revise every day when doing the fixed daily allotment of reading. It may be asked what then the use is of reading the fixed portion of which one cannot understand the sense.

The answer is that every work performed in a spirit of sincerity and devotion is sure to bring its reward from God. Therefore, when a man reads the text even without understanding its sense with a view to please God, then God will surely mark the sincerity of his motive and give him his reward. Moreover, mere words are not altogether barren of influence.

For instance, the Holy Prophet, peace be on him, commanded that as soon as a child was born, the Azan or call to prayers should be recited into its ear, although, as a matter of fact, the infant at that time has not the least power to know or understand anything. But agreeably to the proverb that things left by will come handy one time or other, the practice will not altogether be barren of a useful effect.






*continued from page 20*

Some profound scientific truths contained in the Holy Quran have been elucidated by the discoveries of modern science. Monsieur Maurrice Bucaille, in his book, "The Bible, the Quran and Science", has mentioned some of them. I would like to mention one profound truth mentioned in the Holy Quran which the scientists have not yet discovered. At present a problem of exceedingly great interest in science is to discover life beyond the earth. As a matter of fact in 1982 a commission of the International Astronomical Union was established for "Search for Extra-terrestrial Life." The Holy Quran, which was revealed fourteen centuries ago, contains this remarkable verse pertaining to life beyond the earth.

"And among His Signs is the creation of the heavens and the earth, and of whatever living creatures He has spread forth in both. And He has the power to gather them together when He pleases." (42:30).

The Holy Quran thus stimulates scientific curiosity even on a most modern topic. In short it encourages the study of science and develops scientific temper. At the same time it draws our attention to the Almighty and inspires yearning for Him.



# 11 Principles for understanding the Holy Quran


## Hazrat Mirza Bashir-ud-Deen Mahmood Ahmad, Khalifatul Masih II رضی اللہ عنہ (The Promised Reformer)


[Al-Fazl, 25 November 1920, transcribed by Muhammad Ismail]



*A non-Ahmadi Muslim wrote a letter to Hazrat Khalifatul Masih II رضی اللہ عنہ and sought guidance about the principles and methods for the interpretation and understanding of the Holy Quran. In reply, Hazrat Mirza Bashiruddin Mahmud Ahmad رضی اللہ عنہ said:*

I am very delighted to learn that you wish to know the principles for understanding the Holy Quran. If it was possible to lay down such principles that after them, there remains no room for any doubt and all differences disappear, then the Companions [of the Holy Prophet ﷺ] would not have disagreed on the meanings of various verses of the Holy Quran and the imams of Islam would not have differed from each other as well.

However, if you want to know such principles by the help of which a sincere and well-intentioned person becomes acquainted with the fundamental doctrines of the Holy Quran and also stands at a place with respect to the peripheral religious tenets that after reaching it, there remains no such doubt in his mind which will create a defect in his faith or prevent him from attaining nearness to God Almighty, then such principles are certainly present and proven from the Holy Quran.

The **first and second** principles that we learn from the Holy Quran are that the Holy Quran was revealed in Arabic. Therefore, while explaining the meanings of the Holy Quran, it should be kept in mind that the lexicon and idiom should be in accordance with Arabic. If the meanings are against the lexicon or the Arabic idiom, then such meanings cannot be correct.

Hence, the **two** primary principles that come to our knowledge are that firstly, the meanings of the Holy Quran should not be against the lexicon and secondly, they should not be against the idioms of the Arabs.

The **third** principle that we learn from the Holy Quran as to how we should carry out its interpretation is that we know for sure that Allah the Almighty does not do anything in vain.

As God says:

وَ مَا خَلَقْنَا السَّمَآءَ وَ الْاَرْضَ وَ مَا بَيْنَهُمَا لٰعِبِيْنَ

And We created not the heaven and the earth and all that is between the two in play. (Surah al-Anbiya, Ch.21: V.17)

وَ مَا خَلَقْنَا السَّمَآءَ وَالْاَرْضَ وَ مَا بَيْنَهُمَا بَاطِلًا

And We have not created the heaven and the earth and all that is between them in vain. (Surah Saad, Ch.38: V.28)

Hence, neither a single word, nor any kind of arrangement of the words of the Holy Quran, is devoid of meaning. A person who considers any word of the Holy Quran to be extra or declares any of its syntax to be incorrect, then they are certainly far from the truth and cannot understand the true meaning of the Holy Quran.

**Fourthly,** we learn from the Holy Quran that there is no contradiction in the Holy Quran.

The ill-informed people say out of ignorance that at the very least, there should not be ikhtilaf-e-kasir [much disagreements] in the Holy Quran of God Almighty. However, this is a misconception and it is unacceptable for the divine words of Allah the Almighty to have even the slightest contradiction. These people make this mistake because of the word ikhtilaf-e-kasir. They should bear in mind that Allah the Almighty also states:

وَ مَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيْدِ

And thy Lord is not at all unjust to His servants (Surah Ha Mim al-Sajdah, Ch.41: V.47).

Hence, God Almighty is not at all unjust to His creation.The **fifth** principle that we learn from the Holy Quran is that Allah the Almighty is an omnipotent being and not a machine, as philosophers have believed. All His attributes must be kept in mind while trying to grasp the knowledge of His actions.

When explaining the meaning of the Holy Quran, if all His attributes are not taken into account as a whole and their mutual agreement is not considered, then the meaning of the Holy Quran would be misunderstood.

The **sixth** principle explained by the Holy Quran is that some of its parts are muhkamat (decisive and clear) and some are mutashabihat (ambiguous and open to more than one interpretation). The mutashabihat should be brought under the muhkamat. People have fallen into confusion while defining the terms muhkam and mutashabih.

In my view, muhkam refers to those verses, the meanings of which are confirmed by other verses. Moreover, altering [the meaning] of

these [verses] leads to inconsistencies in the fundamental principles of Islam. Hence, there can be only one meaning of these [verses].

The word "one" does not mean that there can be no other meanings, but it signifies that all the meanings of these [verses] should be similar in nature. On the other hand, mutashabih refers to those verses that can give two meanings. Moreover, both of their meanings contradict each other and thus cannot not be accepted at the same time. In such a case, it is instructed that the verses that are open to more than one interpretation and thus cannot be accepted simultaneously, should be explained by combining them with such verses that possess the same subject and have only one meaning.

The **seventh** principle we learn from the Holy Quran is that it was revealed under a specially organised order. Hence, it is important while explaining its meaning to look at the context and subject that precede and follow the verses.

The **eighth** principle is that the meaning which is presented by the Holy Quran itself will have preference over all other. At some places, the Holy Quran has itself explained the meaning.

The **ninth** principle elucidated by the Holy Quran is that one of the works of the Holy Prophet ﷺ was:

وَ يُعَلِّمُهُمُ الْكِتٰبَ

"[He will] teach them the Book."

Hence, the explanations given by the Holy Prophet ﷺ will take precedence over other meanings.

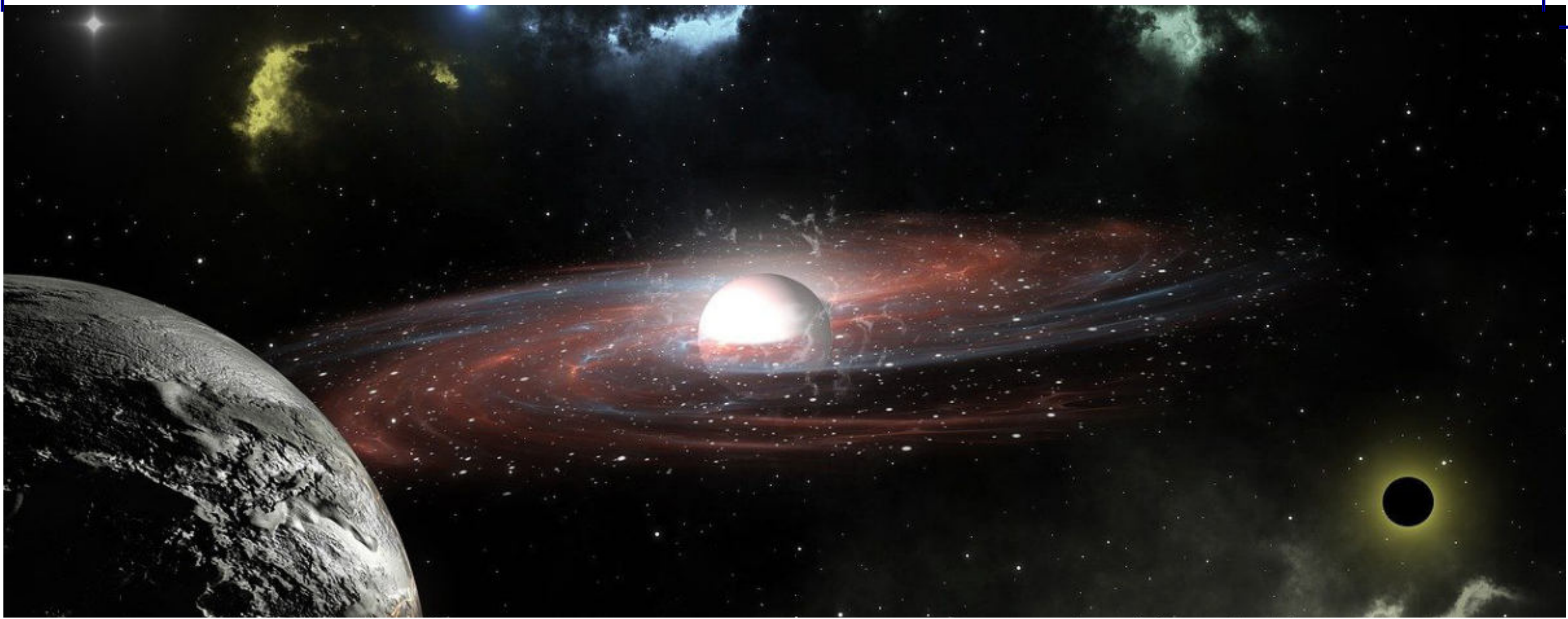
The **tenth** principle that we come to know from the Holy Quran is that following the early Companions of the Holy Prophet ﷺ is considered incumbent upon other Muslims. Hence, their sayings will be given more importance than the words of other people.

The **eleventh** principle is that Allah the Almighty has stated in the Holy Quran that every particle of the universe is His creation and that the Holy Quran is His divine word. There should not be any contradiction between His word and any of His actions.

Hence, the meanings that are against the actions of Allah the Almighty will not be considered correct; rather, only those meanings that are in accordance with God's action will be correct.

This subject is very broad, but I think that the above-mentioned points are quite enough for a wise person.





# Scientific Outlook of the Holy Quran

PROFESSOR SALEH MOHAMMED ALLADIN

A salient feature of the Holy Quran is that it repeatedly draws our attention to the various phenomena of nature and exhorts us to observe and ponder over them. It thus creates an urge for the study of science. Since the main purpose of the Holy Quran is to guide mankind towards their Creator, the Holy Quran emphasises that we should make our studies in science not merely a means of understanding the material universe but also a means of recognising the Creator of the universe and strengthening our relationship with Him. The Holy Quran gives arguments from the phenomena of nature for the existence of God. It is the aim of this paper to illustrate how beautifully both aspects, namely the impetus for the study of science and inspiration of yearning for God, are incorporated in the Holy Quran.

The Holy Quran says: "Your God is One God, the Gracious, the Merciful. Verily in the creation of the heavens and the earth and in the alternation of the night and the day, and in the ships which sail in the sea with that which profits men, and in the water which Allah sends down from the sky and quickens therewith the earth after its death and scatters therein all kinds of beasts, and in the change of the winds, and the clouds pressed into service between the heavens and the earth - are indeed Signs for the people who understand. And there are some among men who take for themselves objects of worship other than Allah, loving them as they should love Allah. But those who believe are stronger in their love for Allah . . ." (2:164-6)

It may be noted how beautifully the study of the phenomena of nature has been blended with the essence of religion, namely, the love of God. It may also be noted that attention is drawn to several phenomena of nature, thus encouraging the study of science in all its diverse aspects.

In another place the Holy Quran says: "In the creation of the heavens and the earth and in the alternation of the night and the day there are indeed Signs for men of understanding.

Those who remember Allah while standing, sitting and lying on their sides, and ponder over the creation of the heavens and the earth, 'Our Lord, Thou hast not created this in vain; nay, Holy art Thou, save us then from the punishment of the Fire.' " (3:191-2).

These verses provide very powerful motivation for the study of science, the effectiveness of which is reflected in the proficiency and excellence achieved by the Muslim scientists in the centuries that followed the advent of the Holy Prophet ﷺ. I have seen in the Salar Jung Museum in Hyderabad and in the Khudabaksh Library in Patna, manuscripts of Muslim scientists who begin their work with the above words of the Holy Quran thus acknowledging their indebtedness to the Holy Book for providing motivation.

Here the Holy Quran tells us that things are not created in vain. This urges us to study the properties of the various things and investigate the benefits that we can derive from them.

Attention has been drawn to the creation of the heavens and the earth in the above verses as well as in several other verses of the Holy Quran. The problem of the creation of the heavens and the earth is a problem of prime importance in science. Albert Einstein, the great scientist of this century, had said that he was not interested in this or that spectrum or this or that phenomenon, but was interested to know how God created the heavens and the earth.

We are taught in these verses that our investigations should be accompanied by the remembrance of Allah. While pondering over the creation, we should not forget the Creator, otherwise we cannot become men of understanding in the Quranic sense.

The Holy Quran has taught us the valuable prayer: "O my Lord increase me in knowledge." (20:115).

While on one hand this verse exhorts us to seek knowledge, on the other it teaches us that it is the Almighty God Who is the real source of knowledge and we should seek His help. This verse also indicates the inexhaustibility of knowledge and hence the vast scope for progress.

As another example of the excellent manner in which the Holy Quran motivates the study of science and at the same time adds a spiritual dimension to it, consider the following verses: "Dost thou not see that Allah sends down water from the sky, and We bring forth therewith fruits of different colours: and among the mountains are streaks white and red, of diverse hues and others raven black; And of men and beasts and cattle, in like manners there are various colours? Only those of His servants who possess knowledge fear Allah. Verily Allah is Mighty, Most Forgiving." (35:28, 29).

The study of colours is an important aspect of science. Stars are also of different colours, the study of which gives clues of their physical structure. Spectroscopy, which is a study of colours in detail, is of immense importance

in contemporary science. The study of nature should also impress upon us the greatness of God. According to the above verse, fear of God is an essential trait of a truly learned person.

As a further example of the exquisite manner in which the Holy Quran draws attention to the natural phenomena and simultaneously takes one's mind to the Almighty God, consider the following verses, which particularly draw attention to life science. The Holy Quran says: "Verily, We created man from an extract of clay; then We placed him as a drop of sperm in a safe depository; Then We fashioned the sperm into a clot; then We fashioned the clot into a shapeless lump; then We clothed the bones with flesh; the We developed it into another creation. So blessed be Allah, the Best of Creators." (23:13-15).

How beautifully the Holy Quran has referred to the different stages of the physical development of man culminating in the glorification of God in the highest esteem!

Also consider the following very appealing verses of the Holy Quran which motivate the study of science as well as draw attention towards the Creator. "Do they not look at the camel, how it is created? And at the heavens how it is raised high? And at the mountains how they are set up? And at the earth how it is spread out? Admonish, therefore, for thou art but an admonisher, Thou hast no authority to compel them. " (88: 18-23).

Incidentally attention is also drawn here to the important principle that there is no compulsion in religion. Our beloved Holy Prophet ﷺ has been asked to admonish but not to compel. The reference to the Holy Prophet ﷺ an admonisher also kindles in our hearts the gratitude and love for the Holy Prophet ﷺ. It was through him that the sublime message of the Holy Quran had reached us. As an astronomer, I find the following verses very appealing: "Have they not looked at the sky above them, how We have made it and adorned it, and there are no flaws in it? And the earth We have spread it out and placed therein firm mountains, and We have made to grow there in every kind of beautiful species. As a means of enlightenment and as a reminder to every servant that turns to Us." (50:7-9).

The message of the Holy Quran is very significant. Astronomy has played a very important part in the development of scientific thought. The heavenly bodies not only give light but also give us enlightenment. The great French celestial mathematician H. Poincare wrote: "the stars send us not only the visible and gross light which strikes our bodily eyes, but from them also comes to us a light which illuminates our minds." The Holy Quran intends that heavenly bodies should also remind us to turn to God.

As another example of the excellent manner in which reflection over natural phenomena is coupled with spiritual aspiration, consider the following verses: "And We have built the heaven

with Our own hands, and, verily, We have vast powers. And the earth We have spread out, and how excellently do We spread it out! And of everything We have created pairs that you may reflect. Flee ye, therefore unto Allah. Surely, I am a plain Warner unto you from Him. And do not set up another god along with Allah. Surely, I am a plain Warner unto you from Him." (51:48-52).

Many Divine attributes are manifested in the creation of the heavens and the earth. God has created all things in pairs, a point of great interest in science. Even heaven and earth make a pair and there is a union between them. Man is exhorted to flee to God and achieve union with Him.

Thus the Holy Book teaches us to make progress both in science and spirituality. By following the Holy Quran humanity can make advances in science without destroying itself. Almighty God is described as the Gracious, the Merciful, and the Holy Prophet ﷺ a mercy for all the peoples (21:108). A true follower of the Holy Quran can therefore only use his knowledge for the benefit of humanity.

The Holy Quran develops interest in science by giving examples from nature while teaching lessons in spiritual and moral values. As another example consider the following verses: "The sun and the moon run their courses according to a fixed reckoning. And the stemless plants and the trees humbly submits to His will. And the heavens He has raised high and set up a measure, that you may not transgress the measure. So weigh all things in justice and fall not short of the measure." (55:6-10).

Note how beautifully attention is first drawn to the remarkable balance existing in the motion of the heavenly bodies and then we are given the commandment of maintaining a just balance in our social affairs keeping in mind the Divine example.

The Holy Quran lays great stress on the pursuit of truth, a quality which is so essential for a scientist. Islam is based on absolute monotheism. Yet the Holy Prophet ﷺ is directed to say that if Almighty God really had a son, he would have been the first to worship Him (43:82). Thus even if one's most cherished ideas clash with truth, truth should be upheld. The Holy Quran exhorts us to work hard. It says: "Man will have nothing but what he strives for." (53:40).

The Holy Quran also inspires courage and confidence by giving us the very comforting assurance that God will guide those who strive in His path. It says: "And as for those who strive in Our path, We will surely guide them in our ways. And verily Allah is with those who do good." (29:70).

Thus the Holy Quran not only exhorts us to study science but also develops those qualities which are needed for success in science.

The Holy Quran is the Word of God and science is the study of the work of God. There cannot be a conflict between the two if we understand both correctly.

to be continued on page 13

# Some important instructions for readers & listeners of the Holy Quran

Meanings of the difficult words of The Holy Qur`an, compiled by Bashir Ahmad Qamar

**1.** One should say "*AMEEN*" (O God! accept our prayer) in loud or low voice, at the end of chapter Alfatiha and similar other supplicatory verses of the Holy Quran when read or hear them.

**Note:-** Some people while listen to the word (of) "*RABBANA*" they think that here would be some prayer. So, they say "*AMEEN*" whereas that occasion is not for saying "AMEEN".

**2.** Where ever the Holy name of Prophet Mohammad ﷺ comes, then should be spoken the words "peace be upon Him". The Holy name of Holy Prophet ﷺ has been mentioned four times in the Holy Qur`an.

**3.** In reply to the last verse of Sura Al-Baqarah in which with Rabbana prayers are recited, acceptance should be sought along with "AMEEN". When these words are read or heard.

وَاعْفُ عَنَّا وَ اغْفِرْ لَنَا وَ ارْحَمْنَا

*"And efface our sins, and grant us forgiveness and have mercy on us"*. Then in reply to this one should say "*AMEEN*". This prayer should be read.

رَبِّ اغْفِرْ لِیْ اَللّٰھُمَّ رَبَّنَا لَکَ الْحَمْدُ

*My God! forgive my previous sins and protect and save me from every type of sins in future. O our God all praise belongs to thee.*

**4.** It comes in Sura Al-Imran that

شَھِدَ اللّٰهُ اَنَّهٗ لَا اِلٰهَ اِلَّا هُوَ وَ الْمَلٰٓئِكَةُ وَ اُولُوا الْعِلْمِ قَآئِمًا بِالْقِسْطِ.

*Allah bears witness that there is no God but He and (also do) the angels and those possessed of knowledge - Maintainer of justice; there is no God but He, the Mighty, the Wise.* (Al-Imran:19)

In its reply let it be affirmed that I am also witness O, my God! there is no God except thee.

**5.** It has been mentioned at the end of Sura Bani Isra'il

وَ كَبِّرْهُ تَكْبِيْرًا

*And thou describe the greatness of Him in a good manner.* (Bani Isra'il:112)

In reply it is said,

اَللّٰهُ اَكْبَرُ

*Allah is the greatest.*

**6.** Where is the mention of paradise then pray ;

اَللّٰهُمَّ اَدْخِلْنَا فِیْ رَحْمَتِکَ

*Make us enter your mercy.*

There is a prayer of doing goodness and holding firm at it that causes to lead to paradise.

**7.** And where punishment is mentioned then there should be prayed.

اَللّٰهُمَّ لَا تُعَذِّبْنَا

*O Allah! Do not punish us.*

In other words, it is the prayer of refraining from the evils and irregularities which results into affliction and punishment.

**8.** When you listen or read this verse that has been mentioned in Sura Al-Waqiah.

فَسَبِّحْ بِاسْمِ رَبِّکَ الْعَظِیْمِ

*So glorify the name of thy Lord, the Great.* (Al-Waqiah:75)

In reply it should be said,

سُبْحَانَ رَبِّیَ الْعَظِیْمِ

*Holy is my Lord, the most Magnificent.*

**9.** And where you listen or read this verse.

سَبِّحِ اسْمَ رَبِّکَ الْاَعْلٰی

*Glorify the name of thy Lord, the Most High. (Al-A`la:2)* ⋆

Then in reply it should be said,

سُبْحَانَ رَبِّیَ الْاَعْلٰی

*O my Lord! Thou hast the highest status.*

**10.** It is mentioned in Sura Al-Qiyamah verse 41.

اَلَیْسَ ذٰلِکَ بِقَادِرٍ عَلٰی اَنْ یُّحْیِۦَ الْمَوْتٰی

*Has not such a One the power to raise the dead to life?*

In reply one should say,

بَلٰی اِنَّهٗ عَلٰی کُلِّ شَیْءٍ قَدِیْرٌ

*Yes, surely He has the power over all things.*

**11.** It comes in the Sura Al-Mulk:31.

فَمَنْ یَّاْتِیْکُمْ بِمَآءٍ مَّعِیْنٍ

*Who then will bring you clear flowing water?*

In reply it should be said,

اَللّٰهُ یَاْتِیْنَا بِهٖ وَ هُوَ رَبُّ الْعَالَمِیْنَ

*Only Allah will bring water to us Who is Lord of all the words.*

**12.** It has been ordained to seek forgiveness at various occasions in the Holy Quran. For instance, Al-Baqarah Verse No. 200, Al-Nisa Verse No. 107 and Al-Hadid Verse No. 53 etc. In reply it should be said,

اَسْتَغْفِرُ اللّٰهَ

*May God forgive me*

**13.** It has been mentioned in Sura Al-Ghashiyah Part no. 30 (Verses 26-27).

اِنَّ اِلَیْنَا اِیَابَهُمْ ثُمَّ اِنَّ عَلَیْنَا حِسَابَهُمْ

*Unto Us surely is their return. Then, surely, it is for us to call them to account* ⋆

On hearing or reading these words should be prayed.

اَللّٰهُمَّ حَاسِبْنِیْ حِسَابًا یَسِیْرًا

*O God make easy my reckoning.*

**14.** It is written in Sura Al-Tin.

اَ لَیْسَ اللّٰهُ بِاَحْکَمِ الْحَاکِمِیْنَ

*Is not Allah the Most Just of judges?* (Al-Tin:9)

In reply it is said.

⋆ surah typically recited during Friday prayers and Eid prayers.

بَلٰی وَ اَنَا عَلٰی ذٰلِکَ مِنَ الشَّاهِدِیْنَ

*Yes, Why not, I am among witnesses on this point?*

**15.** It is written in Sura Al-Nasr

فَسَبِّحْ بِحَمْدِ رَبِّکَ وَ اسْتَغْفِرْهُ

*Glorify thy Lord with His praise and seek His forgiveness.* (Al-Nasr:4)

In reply following words are spoken.

سُبْحَانَکَ اَللّٰهُمَّ رَبَّنَا وَ بِحَمْدِکَ اَللّٰهُمَّ اغْفِرْ لِیْ

*Holy is thou O Allah our God with thy praise. May God forgive me.*

**16.** You should say.

بَلْ اَنْتَ یَا رَبِّ

*But thou only O my God!*

In reply of the following verses of Sura Al-Waqiah Para No. 27.

**I.** ءَ اَنْتُمْ تَخْلُقُوْنَهٗ اَمْ نَحْنُ الْخَالِقُوْنَ

*Is it you who have created it, or are we the creator?* (Al-Waqiah:60)

(بَلْ اَنْتَ یَا رَب) Surely thou O my God are creator.

**II.** ءَ اَنْتُمْ تَزْرَعُوْنَهٗ اَمْ نَحْنُ الزّٰرِعُوْنَ

*Is it you who cause it to grow, or are we the Grower?*

(Al-Waqiah:65)

(بَلْ اَنْتَ یَا رَب) Surely O my God thou grow.

*(Grow a grand tree from a miner seed.)*

**III.** ءَ اَنْتُمْ اَنْزَلْتُمُوْهُ مِنَ الْمُزْنِ اَمْ نَحْنُ الْمُنْزِلُوْنَ

*Do you send it down from the clouds, or are We the Sender?* (Al-Waqiah:70)

(بَلْ اَنْتَ یَا رَب) Surely O my God you send down it.

**IV.** ءَ اَنْتُمْ اَنْشَاْتُمْ شَجَرَتَهَا اَمْ نَحْنُ الْمُنْشِئُوْنَ

*Is it you who produce the tree for it, or are We the Producer?* (Al-Waqiah:73)

(بَلْ اَنْتَ یَا رَب) Surely O my God you have created this tree of fire.

**17.** مَنْ یُّحْیِ الْعِظَامَ وَ هِیَ رَمِیْمٌ

*Who can quicken the bones when they are decayed?* (*Ya Sin*:79)

In reply to the above verse, the following words should be pronounced.

یُحْیِیْهَا الَّذِیْ اَنْشَاَهَا اَوَّلَ مَرَّةٍ وَّ هُوَ بِکُلِّ خَلْقٍ عَلِیْمٌ.

*He, Who created them the first time, will quicken them and he knows well the condition of every created thing.*

**18.** اَوَ لَیْسَ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ بِقٰدِرٍ عَلٰی اَنْ یَّخْلُقَ مِثْلَهُمْ

*Has not He Who created the heavens and the earth the power to create the like of them?* (*Ya Sin*:82)

In reply to this,

بَلٰی وَ هُوَ الْخَلّٰقُ الْعَلِیْمُ.

*Yea, and He is, indeed, the Supreme Creator, the All-Knowing.*

**19.** Sura Al-Shams Verse No. 9

فَاَلْهَمَهَا فُجُوْرَهَا وَ تَقْوٰیهَا

*And He revealed to it the ways of evil and the ways of righteousness.*

In reply to this,

اَللّٰهُمَّ اٰتِ نَفْسِیْ تَقْوٰیهَا وَ زَکِّهَا اَنْتَ خَیْرُ مَنْ زَکّٰهَا اَنْتَ وَلِیُّهَا وَ مَوْلٰهَا.

*O God! give myself what is right and purified for it. thou are the best of them who purified it. Thou are Gardian and Master of it*

**20.** اِنَّ اللّٰهَ وَ مَلٰٓئِکَتَهٗ یُصَلُّوْنَ عَلَی النَّبِیِّ. یٰٓاَیُّهَا الَّذِیْنَ اٰمَنُوْا صَلُّوْا عَلَیْهِ وَ سَلِّمُوْا تَسْلِیْمًا

*Allah sends down His blessings on the Prophet and His angels pray for him. O ye who believe, you too should invoke His blessings on him and salute him with the salutation of peace. (Al-Ahzab*:57)

In reply it is said,

اَلسَّلَامُ عَلَیْکَ اَیُّهَا النَّبِیُّ وَ رَحْمَةُ اللّٰهِ وَ بَرَکَاتُهٗ.

اَللّٰهُمَّ صَلِّ عَلٰی مُحَمَّدٍ.(آمین)

*Peace be on you O the messenger of God and God's Mercy and Blessings. Bless, O Allah, Muhammad*




# HADHRAT KAHLIFATUL MASIH V ايده الله تعالى بنصره العزيز INAUGURATES "SARAI NASIR"

Translation of a report published in Al Fazl International Moeed Ahmad & Dr Ibrahim Bhatti

**The guesthouse has a covered area of approximately 3100 sq. ft and sits within a 0.38 acre plot. The front portion of the guesthouse is allocated for guest accommodation and the rear portion is used as Majlis Ansarullah office A specific room has been designated for congregational prayers.**

Hazrat Amirul Momineen, Khalifatul Masih the Fifth, Mirza Masroor Ahmad ايده الله تعالى بنصره العزيز inaugurated with his blessed hands, the Majlis Ansarullah UK's new guesthouse "Sarai Nasir" located in Farnham, Surrey UK on the 5th February 2022.



Huzur-e-Anwar started his journey towards Sarai Nasir, Farnham on 5th of February 2022 at 11:50am from Islamabad. After a short journey of approximately 5 miles, Huzur-e-Anwar reached Sarai Nasir at 12:11pm where he was greeted by Dr Ijaz Ur Rehman Sahib (Sadr Majlis Ansarullah UK), Sahibzada Mirza Waqas Ahmed Sahib (Naib Sadr Majlis Ansarullah UK, Saffe-Dom) and Rafiq Ahmed Hayat Sahib (Amir Jamaat UK), along with other delegates from the National Amila UK. Huzur-e-Anwar ايده الله تعالى بنصره العزيز unveiled the plaque of Sarai Nasir and lead the congregation in




silent prayer. Following the plaque unveiling Huzur entered the building of Sarai Nasir for inspection.

Huzur visited the Namaz room and offices located at the rear end of the building at the start of his visit. Following that Huzur inspected the rooms located on the ground floor. Throughout the visit Huzur-e-Anwar asked Sadr Majlis Ansarullah UK questions on various administrative matters. Huzur also instructed on a few matters requiring further attention.

During the inspection, Huzur-e-Anwar's keen attention to detail was clearly evident. Whilst appreciating the décor of the guest house, Huzur mentioned that "It seems that there is a lady's touch in the décor". Upon enquiring,



Qaid Amoomi mentioned that his wife had had the blessed opportunity to be involved in helping with the décor of the building. She had visited the guesthouse several times and made a number of suggestions and assisted in in choosing the materials, which were incorporated in to the décor of the guesthouse. Later on Huzur visited the second floor of the building. Huzur instructed Sadr Majlis Ansarullah UK, that a television and slippers should be



provided in each guest room. Huzur expressed his pleasure on the fact that the guesthouse was now ready to accommodate guests.

Refreshments were offered to Huzur-e Anwar in the living room area at 12:24pm and to the other members in the kitchen and adjacent rooms. On this auspicious occasion, all the guests were provided with green tea, samosas, fish and other delicacies. Muzaffar Hussain Sahib, additional Qaid Isaar along with other members did the preparation of the refreshments.

After the inspection, Huzur-e-Anwar boarded his car outside the guesthouse at 12:48pm



and the convoy started its return journey back to Islamabad at 12:50pm. They reached Islamabad safely shortly after by the grace of Allah. Alhamdulillah.

## DETAILS OF THE GUEST HOUSE

The front building of the guesthouse is comprised of 6 bedrooms, 4 bathrooms, kitchen and a dining area. 18 people can be comfortably accommodated in the guesthouse at any one time.  At the rear end of the guesthouse, there is one bedroom and an office, currently being used as a storeroom.  One room is dedicated for Salat.  Another, larger  room is dedicated for



the office of Qaid Amoomi, Majlis Ansarullah UK. The entire building is secured throughout with a dedicated CCTV system.

Subject to approval, there is a plan to construct a storeroom, 8x4 meters in size towards the back of the building.

The local Jamaats will be able to use the guesthouse for their meetings and other events. Jamaat guests will also be accommodated in this guesthouse.

After its inauguration, the guesthouse is now in full use.  Alhamdulillah.

Sadr Majlis Ansarullah UK, Dr Ijaz Ur



Rehman Sahib while being interviewed by the Al-Fazal International, mentioned that Majlis Ansarullah UK had been trying to a purchase such a property since 2017. Originally, the idea was that the property would be purchased in the London area. There was a property under consideration, in Mitcham near Baitul-Ehsan Mosque. Huzur-e-Anwar graciously approved the purchase of that particular property but it was sold before we were able to make a bid. After six months, it so happened the same property came back on the market. We sought permission form Huzur again in this regard but this time Huzur said that there is no benefit in buying this property anymore.  Therefore, we



continued our search.

Dr Ijaz Ur Rehman Sahib recalls, in April 2019 prior to a meeting with Huzur-e-Anwar, a thought came to his mind; in the same way there is "Sarai Ansar", adjacent to Masjid Fazl, that has always provided accommodation and service to the guests of Majlis Ansarullah, we should consider having a guesthouse in close proximity to Islamabad.

Therefore, we started our search for a property in Islamabad region. We got information about



a property for sale, which was previously a Bed and Breakfast and subsequently a care home that would potentially meet our requirements. The property had a good number of rooms but the less than the required bathrooms. There was also an extension available and the property had a nice garden. Adjacent to the property there was a vacant plot of land that needed further renovation.

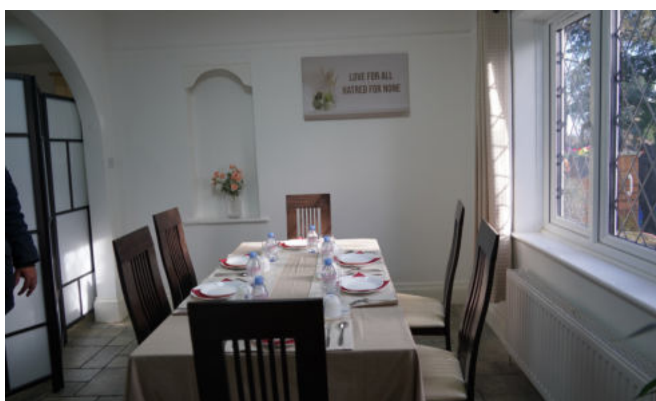
We were fortunate that we had the opportunity to present the property particulars and documents to Huzur.

The first question that Huzur-e-Anwar asked was that, does Majlis Ansarullah have funds to purchase the property? I humbly replied that we have some amount, but the rest will have to be mortgaged. On 4th of May 2019, Huzur graciously gave his permission to purchase the property.

The property was purchased at a cost £750,000. An initial deposit of £250,000 was paid with the remainder of the purchase mortgaged via the bank. In December 2019, the property was transferred to Majlis Ansarullah UK.

Dr Ijaz Ur Rehman Sahib also shared an inspiring story that when the details of the

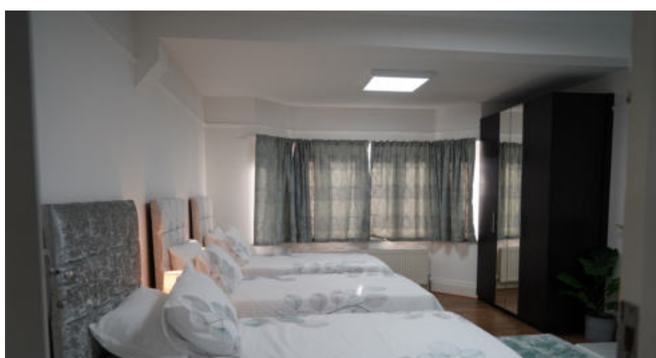
mortgage were presented to Huzur-e-Anwar, He asked "Would you appeal to Ansaar for the payment to gather donations?" I humbly replied, "No Huzur, our plan is to save money to pay the mortgage ourselves, Inshallah". Huzur further enquired "Would you be able to repay the mortgage in 2 years?" I humbly requested permission to pay the mortgage in 5 years' time, to which Huzur kindly agreed.




At the time there were no apparent means for us to be able repay the mortgage in 2 years. However, Allah blessed the words of our beloved Huzur, and as circumstances unfolded during the months of the COVID 19 pandemic (despite the viruses many devastating effects) we were able to save a considerable sum of money as a result of many of our programs and functions, including the Annual convention taking place online. By the grace of Allah, we were able to save a sufficient amount that, with the permission and blessings of Huzur-e-Anwar, we were able to pay the remainder of the mortgage within 2 years. Alhamdulillah.

**SARAI NASIR**

Regarding the name of the building Dr Ijaz Ur Rehman Sahib explained that a letter was written to Huzur-e-Anwar humbly



requesting a name for the guest house. On 20 March 2020, Huzur graciously assigned the name "Sarai Nasir".

**DÉCOR OF THE GUEST HOUSE.**

Now the next challenge was the renovation and décor of the guest house. When we started the renovation Huzur kept an active eye on the progress by asking questions at various stages. At one stage, Huzur enquired that how much money would be required to fully renovate and furnish the guesthouse. We gave an estimate of £100,000.

The renovation was completed in March 2020, however, due the Covid-19 pandemic and



national lockdown the inauguration was delayed.

The guesthouse has a covered area of 3100 sq. ft. and sits within 0.38 acre plot. The front portion of the guesthouse is allocated for guest accommodation and rear portion is used as Majlis Ansarullah UK office. A specific room has been designated for congregational



prayers.

There is also a large loft space within the guesthouse that could be repurposed for another 6 or 7 rooms or a large hall in the future.

Many members of Jamaat took a keen interest in the project and devoted many hours for



the renovation of the guesthouse, a particular mention goes to Ch. Kaleem Anjum Sahib, Mahmood Khan Sahib (Qaid Amoomi) and Ch Shahbaz Ahmed Sahib.

Dr Ijaz Ur Rehman Sahib explained that in the Sarai Ansar guesthouse on Gressenhall Road, adjacent to Masjid Fazl London, has only two guest rooms that can accommodate no more than 6 guests at any one time. By the grace of Allah, Majlis Ansarullah UK is now blessed with a spacious new guesthouse.

Dr Ijaz Ur Rehman Sahib mentioned that Ch Shahbaz Sahib is taking the responsibility as first caretaker of the guesthouse. He has volunteered his service for this blessed position, may Allah



shower his mercy and blessing upon him.

The inauguration ceremony was covered by MTA International, Al Fazl International and Al Hakam International. For the photography of the event, Makhzan-e-Tasaweer was present.

Al Fazl International offers its hearty greetings to His Holiness Huzur-e-Anwar, Sadr Majlis Ansarullah UK and all Members of Majlis Ansarullah UK on this auspicious occasion. We pray to Allah Almighty that the establishment of this guesthouse proves to be full of blessings and a milestone for the victories to come. Ameen.





# ESSAY WRITING COMPETITION

**Ansar brothers are invited to write an essay of 5,000 to 6,000 words. This is an open competition, thus any Nasir can participate.**

The topic for this year's competition is:

## DIVINE ENDORSEMENT IN THE TIME OF KHILAFAT E KHAMISA

**THE MARKING WILL BE BASED ON:**

i. Focus / Main point ii. Content iii. Writing style
iv. Conventions v. References / Citation

**CRITERIA:**

¬ Any essay with Plagiarism will be disqualified. Plagiarism means to present someone else's work, words, or ideas as if they are your own.

¬ All direct or indirect quotes must give references.

¬ References may be given as footnotes, endnotes, or parenthetical citations.

¬ Name, Majlis, Region and Contact Details of the participant should be included on the front page only.

**DEADLINE**
**30TH JUNE, 2022**

**Essay can be submitted electronically to: taleem@ansarullahuk.org**






# ANNOUNCEMENT FOR ADMISSION

## JAMIA AHMADIYYA UK 2020

### JAMIA AHMADIYYA UK WILL BE HOLDING ENTRY TEST AND INTERVIEW ON 4TH AND 5TH JULY 2022 FOR THIS YEAR'S INTAKE OF STUDENTS. THE FOLLOWING CONDITIONS APPLY:

**Qualifications:** Minimum qualifications for the candidates are six GCSE, three A-Level or equivalent with C grades or 60% marks.

**Age on Entry:** Maximum age of 17 years for students with GCSE or 19 years with A-Levels or equivalent qualifications.

**Medical certificate:** The applicants MUST submit a medical certificate from the GP with whom they have been registered.

**Written Test and Interview:** The applicants will take a written test and will appear before a Selection Board for interview. Only those who pass the written test will be invited for interview.

The written test and interview will be based on the recitation of the Holy Quran, the Waqfe Nau Syllabus, and proficiency in reading, writing and spoken English and Urdu languages. **However, candidates will be judged for their inclination towards learning and reading the translation of the Holy Quran and the books of the Promised Messiah** عليه السلام.

**Procedure:** Application will ONLY be accepted on the prescribed Admission Form available from the Jamia UK office. It must be accompanied by the following documents:

- Application must be endorsed by the National Ameer.
- Medical certificate from the GP.
- Photocopies of the GCSE or A-Level results.
  If the results are awaited, the candidate must include a letter from his school/ sixth Form tutor about his projected grades.
- Copy of applicant's passport.
- One passport size photograph.
- The spellings of the name must be the same as in the passport.

**LAST DATE:** The application for the 2022 entry MUST arrive by **30th May 2022.**
Applications received after that will not be considered.

**Applications should be addressed to:**

**THE PRINCIPAL**
**Jamia Ahmadiyya UK**
**Branksome Place**
**Hindhead Road**
**Haslemere**
**GU27 3PN**

For any further help or clarification:

**T: +44(0)1428647170 /+44(0)1428647173 Mob: +44(0)7988461368 F: +44(0)1428647188**

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# National Amila Majlis Ansarullah UK 2022

**Huzur-e-Anwar (may Allah be his Helper) has graciously approved the following names to serve in National Majlis Amila and Regional Nazim-e-Ala. May Allah enable them to serve the Jamaat with the best of their abilities and to win the pleasure of Allah Almighty. Ameen**

| No | Designation | Name |
|---|---|---|
| 1. | Sadr Majlis Ansãrullah UK | Dr Ch Ijaz Ur Rehman |
| 2. | Na'ib Sadr (Awwal) | Zaheer Ahmed Jatoi |
| 3. | Na'ib Sadr (Saf-e-Dom) | Sahibzada Mirza Waqas Ahmad |
| 4. | Na'ib Sadr | Rafi Ahmad Bhatti |
| 5. | Na'ib Sadr | Zia Ul Rehman |
| 6. | Naib Sadr | Shakil Ahmed Butt |
| 7. | Qā'id Amoomi | Muhammad Mahmood Khan |
| 8. | Add Qā'id Amoomi | Ehsan Ullah Qamar |
| 9. | Qā'id Tarbiyyat | Atta ul Momin Zahid |
| 10. | Add Qā'id Tarbiyyat | Javaid Haider Hameed |
| 11. | Qā'id Tabligh | Ahmad Naseeruddin |
| 12. | Add Qā'id Tabligh | Haris Latif Malik |
| 13. | Qā'id Tā'leem | Burhan Ahmad Raja |
| 14. | Qā'id Tā'leem-Ul-Qur'an | Fazal Ahmad Tahir |
| 15. | Qā'id Māal | Abdul Manan Azhar Choudhry |
| 16. | Add Qā'id Māal (Expenditure) | Mansoor Ahmad Qamar |
| 17. | Qā'id Tajneed | Naveed Uz Zafar |
| 18. | Qā'id Tehrīk-e-Jadīd | Fazal-e-Haq |
| 19. | Qā'id Waqf-e-Jadīd | Dabeer Ahmad |
| 20. | Qā'id Isa'ar | Ashfaq Ahmad Khan |
| 21. | Add Qā'id Isa'ar | Muzaffar Hussain |
| 22. | Qā'id Zahānat wa Sehat-e-Jismāni | Ali Mubarak Khan |
| 23. | Qā'id Tarbiyyat Nau Mubāeen | Inamullah Khan |
| 24. | Qā'id Ishā'at | Muzaffar Ahmad Bhatti |
| 25. | Add Qā'id Ishā'at | Muhammad Ishaq Nasir |
| 26. | Za'īm A'lā Muqami | Muhammad Zakariyya Chaudhry |
| 27. | Mu'awin Sadr | Okasha Badr Ahmad |
| 28. | Mu'awin Sadr | Hafiz Ijaz Ahmad Tahir |
| 29. | Mu'awin Sadr | Masood Ahmed Shahid |
| 30. | Mu'awin Sadr | Basharat Ullah Choudhry |
| 31. | Auditor | Miyan Mansur Mannan |
| 32. | Rukn-e-Khususi | Imam Atta Ul Mujeeb Rashid |
| 33. | Rukn-e-Khususi | Sir Dr Iftikhar Ahmad Ayyaz |
| 34. | Rukn-e-Khususi | Ch Waseem Ahmad |

## Regional Nazimeen-e-A'la Majlis Ansarullah UK 2022

| | | |
|---|---|---|
| 1. | Baitul Futuh | Dr Tayyab Ahmad Mansoor |
| 2. | Baitul Ehsan | Mubarak Ahmed Niazi |
| 3. | East | Saad Saud |
| 4. | Bashir | Asmetullah Ch |
| 5. | Hertfordshire | Aamir Bhatti |
| 6. | Muqami (Za'īm A'lā) | Zakariyya Chaudhry |
| 7. | Masroor | Azhar Mustafa |
| 8. | Fazal | Mahmood Ahmad |
| 9. | Nasir | Naeem Ahmad Tahir |
| 10. | East Midlands | Dr Irfan Malik |
| 11. | West Midlands | Tariq Majeed |
| 12. | Noor | Hayat Muhammad Mirza |
| 13. | North East | Lutuf ur Rehman |
| 14. | South | Syed Kaleem Ahmad Shah |
| 15. | Scotland | Tahir Naseem Ahmad |
| 16. | Tahir | Asif Ahmad |
| 17. | North West | Ahsan Ahmed |
| 18. | Wales & South West | Munawar Ahmad Mughal |

## CWFP Executive Committee 2022

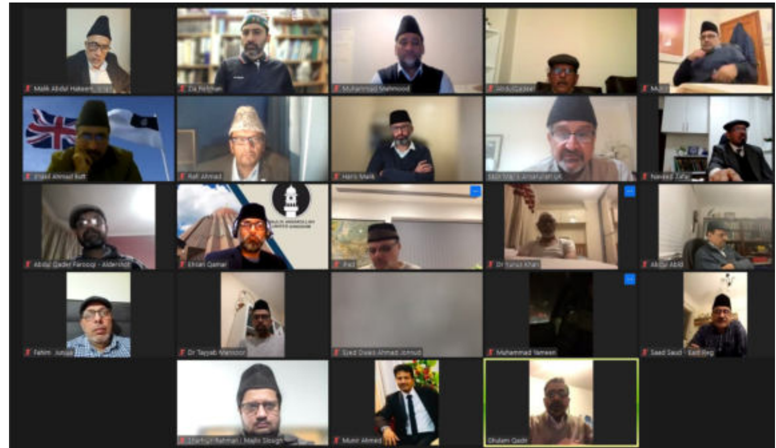
**Huzur-e-Anwar ayyadahullāhu ta'ālā binaṣrihil-'azīz has graciously approved the following names to serve in the Charity Walk for Peace committee. May Allah enable them to serve the Jamaat with the best of their abilities and to win the pleasure of Allah Almighty. Ameen**

1. Zaheer Ahmed Sb Chairman
2. Rafi Ahmad Bhatti Sb Vice Chairman
3. Mubashir Siddiqui Sb Vice Chairman (Charities Liaison)
4. Muqbool Khan Sb Secretary
5. Khalil Yousuf Sb Member (Governance/Compliance)
6. Tariq Badar Sb Member (Financial Controller)
7. Ashfaq Khan Sb Member (Event Management)
8. Azhar Mannan Sb Member (Internal Fund raising)
9. Luqman Ahmed Tahir Sb Member (External Fund Raising)
10. Mansoor Qamar Sb Member (Expenses)
11. Fazal Imran Sb Member (Guests management External)
12. Zia Ur Rehman Farooqui Sb Member (Media)
13. Ahmad Naseer Uddin Sb Member (Outreach)
14. Asif Javaid Member (Technical Support)

## Refresher Course for Office-Bearers

Majlis Ansarullah UK office-bearers refresher course took place on 23rd January 2022. Due to COVID-19 restrictions this course took place online via ZOOM

13 departments carried out their meetings at the scheduled times. In the meeting Qaid, Naib Qaid, Regional Muntazimeen and local Muntazameen took part and the Qaid presented the annual plan for their department.



The final session started with a recitation of the Holy Qur'an, recited by Abdul Sami Abid including the translation. The session was presided by Sadr Majlis Ansarullah UK, Dr. Ijaz Ur Rehman Sahib. First, Qaid Amoomi, Muhammad Mahmood Khan Sahib presented refresher course report. Followed by a presentation on IT by Naib Sadr, Rafi Ahmad Bhatti Sahib. Qaid Tarbiyyat, Atta ul Momin Zahid Sahib gave a presentation on Wasiyyat and a small clip was played from our beloved Hazoor (May Allah be his Helper) highlighting the importance of Wasiyyat. Naib Sadr, Shakil Ahmed Butt Sahib gave some guidance on "History of Ansarullah in UK" project.

Total of 1,963 Office-bearers attended during the day, as well as Sadr Majlis Ansarullah and Naib Sadran also attended various meetings throughout the day. In the Final session 484 Office-Bearers attended.

Attendance overview:

1 Qiadat Amoomi 156

2 Qiadat Tarbiyyat 146

3 Qiadat Maal 146

4 Qiadat Tabligh 182

5 Qiadat Tā'leem Ul Quran 103

6 Qiadat Tā'leem 148

7 Qiadat Tarbiyyat Nau Mubāeen 47

8 Qiadat Isa'ar 149

9 Qiadat Zehanat wa Sehat-e-Jismani 83

10 Qiadat Tajneed 93

11 Qiadat Ishā'at 80

12 Qiadat Tehrīke-e-Jadīd/ Waqf-e-Jadīd 100

13 Auditor 46

14 Final session 484

**Total 1963**

## Noor Region Tarbiyat Forum Report

By Nazim Tarbiyat Noor Region Mahmood Ahmed

Noor region held their online Tarbiyyat forum on 16th January 2022 Sunday chaired by Murabi Silsila Touqeer Khan Sahib. The program started with the recitation of Quran by Zaferullah Ahmadi sahib followed by English and Urdu translation and Nazam by Hamayon Kahloon Sahib.

Murabi Touqeer sahib spoke on the topic of Khidmate Deen Ko Ik Fazale Elahi Jano.

The programme was concluded by silent prayer. 160 Ansar and their families participated.

## Mitcham Majlis Quran Exhibition Report

Majlis Mitcham organised Quran Exhibition on 16th January 2022 at Reigh Gate village. 13 Peoples visited the Quran Exhibition and two peoples requested to given the Holy Quran in English and Bangla languages. Nayyar Mahmood Sahib, Shafique Ahmed Sahib, Abdul Basit Sahib and Jamil Ahmed Sahib helped to organise the event.

## Baitul Eshan Region Tarbiyat Forum Report

As part of the National campaign for Majlis Ansarullah members from Baitul Ehsan region came together to raise funds for the Poppy Appeal in the month of November. It was a huge effort spanning across 2 weeks - over 200 hundred hours of volunteering was provided.

To honour the Ansar who took part, a lunch was organised on 5th December in Sutton. Chairman Charity walk Zaheer Jatoi Sahib was invited and appreciated the work of the region.

## Walsall Majlis Report

First Aamla meeting of new Ziamat of Walsall was held on Friday 14th January 2022. Nazim-e-Aala Mr. Tariq Majeed Sb. chaired the meeting. Ansar brothers from Walsall and other parts of the region took part in a swimming session on 26th January 2022.

## Burton Majlis, East Midlands Region Report

Village Tabligh stall was held on 30/01/2022 at Hatton outside the train station. 7 leaflets were distributed. One of gentlemen who came didn't know about Islam and was very happy to hear about Islam and how peaceful it was. 2 Ansar & 1 Atfal helped at the stall.

## Nottingham Majlis Report

2 tabligh stalls were held in January and 7 Ansar brothers and 2 Atfal took part, By the Grace of Allah they have distributed 155.

## North East Region Report

Hartlepool Ansar are participating in homeless feeding every Friday. Bradford South East majlis has distributed some 50 boxes in the year 2021. Leeds, Spen Valley, Huddersfield North and South, Bradford North East and West, Bradford South East and West, Scunthorpe and Keighley Majalis made welfare visits to Saf e Awwal Ansaar and presented fruit baskets. Leeds Majlis donated food items to the Humanity First Foodbank.

## West Midlands Region Report

On 21st of November 2021, Majlis e Aamla Ansarullah, Ijtema and CWFP Committees, Ziafat Team and all Majaalis Aamlas had a group photo and a dinner with Sadr Sahib Majlis Ansarullah UK and Qaid Sahib Amoomi. Alhamdolillah the event was a success with more than 80 participants from all nine Majalis. Sadr Sahib addressed the Ansar and after prayers a group photo was taken.

On October 30, 2021 at Darul Barkaat Mosque Birmingham a Jalsa Seeratul Nabi (SAW) was held. The event was presided by Nazim e Aala  Ansarullah West Midlands. Murabi Silsila Abdul Ghaffar Sahib delivered the key note address. 8 external guests took part. The most interesting comments were from one of the non Ahmadi guest who gave a vote of thanks mentioned that despite the fact we have differences in faith we all are Muslim brothers and have the same love and respect for our Holy Prophet Muhammad ﷺ. The guests visited the exhibition and were provided free literature. The event ended with a meal. Many guests appreciated the event and provided positive feedback about the integration of the community.

## NORTH WEST REGION REPORT

Majlis Ansarullah Northwest Region held a Jalsa Seerat un Nabi (pbuh) at Dar ul Aman Mosque Manchester on Saturday 23 of October 2021. The speakers were Muhammad Ahmad Khursheed Sahib Regional Murabi e silsla and Dr Ijaz Ahmad Sahib. Attendance was in Mosque was 97. And online 94 families joined in.



محترم صدر صاحب مجلس نے بتایا کہ اس گیسٹ ہاؤس کا مسقف حصہ ۳۱۰۰/مربع فٹ ہے جبکہ کُل رقبہ ۰ء۳۸/ایکڑ پر مشتمل ہے۔اس کے دو حصے ہیں، عقبی جانب ایکسٹینشن بنی ہوئی ہے۔ حضورِ انور کی خدمت میں جب اس مکان کا پلان پیش کیا گیا تو حضورِ انور نے ارشاد فرمایا کہ یہاں صدر انصاراللہ کا دفتر بھی ہونا چاہیے۔ چنانچہ اس مکان کے اگلے حصے کو گیسٹ ہاؤس جبکہ عقبی حصہ کو بطور دفتر صدر و قائد عمومی مجلس انصاراللہ نیز ایک کمرہ برائے نماز مختص کر دیا گیا۔

محترم صدر صاحب نے مزید بتایا کہ اس مکان میں ڈبل لافٹ موجود ہے اور کسی آنے والے وقت میں اس لافٹ کے اندر چھ سات کمرے یا ایک بڑا ہال حسبِ ضرورت تعمیر کیا جا سکتا ہے۔

اس گیسٹ ہاؤس کی خرید، تعمیرِنَو اور تزئین و آرائش وغیرہ کاموں کے لیے جن احباب نے انتہائی اخلاص اور محنت کے ساتھ اپنے وقت کی قربانی دیتے ہوئے بہت محنت کے



ساتھ بے لوث خدمات سرانجام دیں ان میں محترم چودھری کلیم انجم صاحب، محترم محمد محمود خان صاحب قائد عمومی اور محترم چودھری شہباز احمد صاحب شامل ہیں۔

محترم صدر صاحب نے بتایا کہ مسجد فضل لندن کے سامنے گریسن ہال روڈ پر موجود سرائے انصار گیسٹ ہاؤس میں دفتر کے علاوہ صرف دو کمرے زیادہ سے زیادہ چھ مہمانوں کو ٹھہرانے کے کام آسکتے ہیں لیکن اللہ تعالیٰ نے اپنے فضل سے مجلس کو ایک وسیع گیسٹ ہاؤس عطا فرمایا ہے۔



انہوں نے مزید بتایا کہ محترم چودھری شہباز احمد صاحب اس گیسٹ ہاؤس کے پہلے نگران (کیئر ٹیکر) کی ذمہ داریاں نبھا رہے ہیں۔ آپ نے اپنی خدمات محض للہ اعزازی طور پر پیش کی ہیں۔

ایم ٹی اے انٹرنیشنل، ہفت روزہ الحکم (انگریزی) اور الفضل انٹرنیشنل کی ٹیموں نے اس بابرکت پروگرام کی کوریج کی توفیق پائی۔ اسی طرح تصاویر کے لیے مخزن تصاویر کی ٹیم بھی موجود تھی جبکہ انصاراللہ کی طرف سے بھی فوٹوگرافی کا انتظام تھا۔

اللہ تعالیٰ اس گیسٹ ہاؤس کے قیام کو بابرکت فرمائے اور اسے انصاراللہ برطانیہ کی مزید ترقیات کا پیش خیمہ بنائے۔
آمین

(رپورٹ: الفضل انٹرنیشنل لندن)



فرمایا کہ انصار سے گیسٹ ہاؤس کی خرید کے لیے اپیل کرو گے؟ خاکسار نے عرض کیا کہ نہیں حضور، ان شاء اللہ بچت سے قرض ادا کردیں گے۔ فرمایا کہ قرض دو سال میں واپس کر دوگے؟ خاکسار نے عرض کیا کہ اگر حضور اجازت عطا فرماویں تو یہ قرض پانچ سال میں چکانے کا ارادہ ہے۔ چنانچہ حضورِ انور نے فرمایا ٹھیک ہے۔

محترم صدر صاحب نے بتایا کہ حضورِ انور نے جب فرمایا تھا کہ انصاراللہ دو سال میں یہ قرض ادا کر دے گی؟ تو اس کے کوئی آثار نہ تھےاور جیسا کہ ذکر کیا گیا ہے ارادہ بھی یہی تھا کہ یہ قرض پانچ سال میں ادا کیا جائے گا لیکن اللہ تعالیٰ نے اپنے پیارے امام کے مبارک منہ سے نکلے ہوئے الفاظ کی ایسے لاج رکھی کہ کورونا کی وجہ سے جہاں بہت سارے نقصانات ہوئے وہاں ایک فائدہ مجلس انصاراللہ کو یہ ہوا کہ ہمارے تمام چھوٹے، بڑے پروگرامز بشمول اجتماعات وغیرہ آن لائن منعقد ہونے کی وجہ سے ہمارے پاس اتنی گنجائش پیدا ہو گئی کہ حضورِ انور کی اجازت کے ساتھ پورے دو سال کے اندر اندر مجلس انصاراللہ نے اس مکان کا قرض ادا کر دیا۔ فالحمد للہ علیٰ ذالک۔

## ‘سرائے ناصر”

گیسٹ ہاؤس کے نام کی بابت محترم صدر صاحب نے بتایا کہ حضورِ انور کی خدمت میں ایک خط میں اس کا نام عطا فرمانے کی درخواست کی گئی تو حضورپُرنور نے ازراہِ شفقت ۲۰؍مارچ ۲۰۲۰ءکو اس کا نام ”سرائے ناصر“ عطا فرمایا۔

## تزئین و آرائش

اب اس مکان کی تعمیرِنَو و تزئین و آرائش کا مرحلہ تھا۔ ہم نے رینوویشن شروع کی تو حضورِ انور ازراہِ شفقت اس کی بابت



تازہ صورت حال وغیرہ معلوم فرماتے رہتے۔ حضورِ انور نے یہ بھی پوچھا کہ اس کی رینوویشن میں کتنا خرچ آ جائے گا جس پر عرض کیا گیا کہ اندازاً ایک لاکھ پاؤنڈز میں یہ تیار ہو جائے گا۔

اس پر عمارتی کام مارچ ۲۰۲۰ء میں مکمل کر دیا گیا تاہم اس کے بعد کورونا کی وجہ سے لاک ڈاؤن ہو گیا جس کے باعث اس گیسٹ ہاؤس کا افتتاح نہ ہو سکا۔

اپریل ۲۰۱۹ء میں جب حضورِانوراسلام آباد تشریف لے گئے تو ہمارے ذہن میں یہ خیال آیا کہ جس طرح مسجد فضل کے سامنے واقع 'سرائے انصار' کی وجہ سے مجلس انصاراللہ کو مہمانوں اور انصار بھائیوں کی خدمت کرنے کا موقع ملتا رہا ہے اسی طرح اسلام آباد کے پاس بھی انصاراللہ کا گیسٹ ہاؤس ہونا چاہیے۔ چنانچہ اس علاقے میں پراپرٹی کی تلاش شروع کی گئی۔ ہمیں ایک ڈبل سٹوری پراپرٹی کی بابت بتایا گیا جو کسی زمانے میں Bed & Breakfast رہی تھی اور کچھ عرصہ قبل بطور کیئر ہوم استعمال ہوتی رہی۔



یہ عمارت کافی تعداد میں کمروں پر مشتمل تھی جبکہ اس کے باتھ رومز کچھ کم تھے۔ ایکسٹینشن بھی موجود تھی، باغیچہ خاصا مناسب تھا، ساتھ میں ایک اچھے سائز کا خالی پلاٹ بھی تھا لیکن اس کو رینوویشن کی ضرورت تھی۔ بہرکیف خاکسار حضورِ انور کی خدمت میں نقشے وغیرہ لے کر حاضر ہوا تو حضور نے پہلا سوال یہ پوچھا کہ اسے خریدنے کے لیے انصاراللہ کے پاس رقم ہے؟ میں نے عرض کیا کہ حضور کچھ رقم ہے، باقی قرض لینی پڑے گی۔ حضورِ انور نے ازراہِ شفقت ۴رمئی ۲۰۱۹ء کو یہ گھر خریدنے کی اجازت مرحمت فرمائی۔ چنانچہ اس مکان کا سودا ساڑھے سات لاکھ پاؤنڈز میں ہوا جس میں سے اڑھائی لاکھ ہم نے یکمشت ادا کر دیے جبکہ بقیہ پانچ لاکھ حسبِ دستور بینک سے قرض کا انتظام کیا گیا اور دسمبر ۲۰۱۹ء میں مکان مجلس انصاراللہ کے نام ہو گیا۔

محترم صدر صاحب نے ایک ایمان افروز بات بتائی کہ حضورِ انور نے جب قرض کی تفصیلات پوچھیں تو استفسار



اس گیسٹ ہاؤس سے مقامی ریجن اپنے اجلاسات و میٹنگز وغیرہ کے لیے استفادہ کر سکے گا نیز مہمان بھی اس میں قیام پذیر ہو سکیں گے۔ حضورِ انور کے افتتاح کے بعد اس کا باقاعدہ استعمال شروع کردیا گیا ہے۔ الحمدللہ

محترم صدر صاحب مجلس انصاراللہ نے نمائندہ الفضل انٹرنیشنل کو بتایا کہ مجلس انصار اللہ برطانیہ ۲۰۱۷ء سے لندن کے ریجنز وغیرہ کی ضروریات کے پیشِ نظر ایک پراپرٹی خریدنے کی کوشش میں تھی اور خیال تھا کہ لندن میں ہی پراپرٹی خرید کر لی جائے۔ ایک پراپرٹی مچم لندن میں 'بیت الاحسان' کے قریب زیرِ غور آئی، حضورِ انور ایّدہ اللہ تعالیٰ بنصرہ العزیز نے ازراہِ شفقت اس کی خرید کی اجازت بھی مرحمت فرما دی لیکن ہمارے خریدنے سے پہلے اسے کسی اور نے خرید لیا۔ چھ ماہ بعد وہی پراپرٹی دوبارہ فروخت کے لیے مارکیٹ میں آئی تو خاکسار حضورِانور کی خدمتِ اقدس میں اس کی خرید کی بابت راہنمائی حاصل کرنے کی غرض سے حاضر ہوا۔ حضرت صاحب نے فرمایا کہ یہاں پراپرٹی لینے کا کوئی فائدہ نہیں۔ اس کے بعد ہم مزید پراپرٹیز بھی دیکھتے رہے۔












میں تشریف لے گئے جہاں مجلس انصار اللہ کی طرف سے حضورانور کی خدمتِ اقدس میں ریفریشمنٹ پیش کی گئی۔ ملحقہ کچن ڈائننگ میں دیگر ممبران قافلہ و مہمانانِ گرامی کے لیے بھی ریفریشمنٹ کا انتظام تھا۔ اس پُر مسرت موقع پر مہمانوں کی سبز چائے، سموسوں، مچھلی اور دیگر لوازمات سے تواضع کی گئی۔ مکرم مظفر حسین صاحب ایڈیشنل قائد ایثار نے دیگر انصار بھائیوں کے ساتھ مل کر تمام ریفریشمنٹ تیار کی۔

حضورِ انور معائنہ مکمل فرما کر بارہ بجکر اڑتالیس منٹ پر گیسٹ ہاؤس سے نکل کر گاڑی میں رونق افروز ہوئے اور بارہ بجکر پچاس منٹ پر قافلہ اسلام آباد کے لیے روانہ ہوکر کچھ دیر بعد بخیر و عافیت اسلام آباد پہنچ گیا۔ الحمدللہ

## گیسٹ ہاؤس کی تفصیلات

اس گیسٹ ہاؤس کے سامنے والے حصے میں موجود عمارت میں ۶ بیڈرومز، ۴ باتھ رومز، سٹنگ روم اور کچن ڈائننگ وغیرہ موجود ہیں۔ ایک وقت میں یہاں ۱۸/افراد کی رہائش کا بسہولت انتظام کیا جا سکتا ہے۔ جبکہ گیسٹ ہاؤس کے عقبی حصے میں ایک بیڈ روم، ایک آفس (جو سرِ دست سٹور کا کام دے رہا ہے) ایک کمرہ برائے ادائیگی نماز اور ایک بڑا کمرہ بطور دفتر قیادت عمومی مجلس انصاراللہ برطانیہ موجود ہے۔ عمارت میں جدید cctv سسٹم کے ساتھ سیکیورٹی کا انتظام کیا گیا ہے۔ اسی طرح مقامی انتظامیہ کی اجازت سے عمارت کے عقب میں ۴×۸ میٹر کا ایک سٹور تعمیر کرنے کا ارادہ ہے۔



# حضرت خلیفۃ المسیح ایّدہ اللہ کے دستِ مبارک سے 'سرائے ناصر' کا افتتاح

امیر المومنین حضرت خلیفۃ المسیح الخامس ایّدہ اللہ تعالیٰ بنصرہ العزیز نے اپنے دستِ مبارک سے مجلس انصاراللہ برطانیہ کے گیسٹ ہاؤس 'سرائے ناصر' واقع فارنہم سرے یوکے میں رونق افروز ہو کر دعا کے ساتھ اس کا افتتاح فرمایا۔

حضورِانورایدہ اللہ تعالیٰ بنصرہ العزیز ۵فروری ۲۰۲۲ء کو اسلام آباد سے گیارہ بج کر پچاس منٹ پر روانہ ہو کرانداز اً۵میل کا فاصلہ طے کرتے ہوئے بارہ بج کر۱۱ منٹ پر سرائے ناصر تشریف لائے جہاں محترم ڈاکٹر اعجاز الرحمٰن صاحب صدر مجلس انصاراللہ برطانیہ، محترم صاحبزادہ مرزا وقاص احمد صاحب نائب صدر مجلس انصاراللہ صف دوم، محترم رفیق احمد حیات صاحب امیر جماعتہائے احمدیہ برطانیہ اور اکثر ممبران نیشنل عاملہ مجلس انصاراللہ برطانیہ نے اپنے پیارے امام کا استقبال کرنے کی سعادت حاصل کی۔ حضورِ انور نے گاڑی سے اتر کر افتتاحی تختی کی نقاب کشائی فرمائی اور پھر دعا کروائی۔ بعد ازاں حضورِ انور معائنہ کی غرض سے سرائے ناصر کی عمارت کے اندر تشریف لے گئے۔

سب سے پہلے حضور انور عمارت کے عقب میں واقع کمرہ برائے نماز اور دفتر میں تشریف لے گئے اور اس کا معائنہ فرمایا۔ بعد ازاں گیسٹ ہاؤس کی عمارت میں رونق افروز ہوئے اور

نیچے کی منزل میں کمروں کا معائنہ فرمانے کے بعد سوا بارہ بجے کے کچھ بعد عقبی باغیچے میں تشریف لے گئے۔ دوران معائنہ حضور انور محترم صدر صاحب انصار اللہ سے مختلف امور کے متعلق استفسار فرماتے رہے نیز بعض امور کی طرف توجہ دلائی۔

معائنہ کے دوران حضور انور کی فراست کی ایک مثال اس طرح دیکھنے کو ملی کہ حضورِانور نے گیسٹ ہاؤس کی تزئین و آرائش کو پسند فرماتے ہوئے فرمایا کہ لگتا ہے کہ اس تزئین و آرائش میں کسی خاتون کا کچھ حصہ ہے۔ بعد میں حضورانور کے استفسار پر قائد صاحب عمومی نے بتایا کہ ان کی اہلیہ کو بھی گیسٹ ہاؤس کی تزئین و آرائش کے لیے متعدد مرتبہ یہاں آنے اوراشیاء کی خریداری وغیرہ میں معاونت کی توفیق ملی ہے۔

بعد ازاں حضور انور نے عمارت کی دوسری منزل کا معائنہ فرمایا۔ حضورِ انور نے محترم صدر صاحب مجلس انصاراللہ کو ہدایت دی کہ ہر کمرے میں ٹیلیویژن اور سلیپرز وغیرہ رکھے جائیں۔ نیز ازراہِ شفقت اس امر پر خوشنودی کا اظہار فرمایا کہ اب یہاں بھی مہمان قیام پذیر ہونا شروع ہو سکیں گے۔

۱۲ بج کر ۲۴ منٹ پر حضور انور گیسٹ ہاؤس کے لاؤنج